27: Schwimmer E-5 (1966-1970) 1979 OJ23 Orokaiva OJ23

13. This method of setting up semiotic domains for study is probably due to Lévi-Strauss, long before it became canonized as part of the science of semiotics (Eco 1972). See also Schwimmer (1977a), for an Orokaiva example.
14. The term 'manager' instead of the tedious 'big man' is due to Burridge (1969) and is heartily recommended to practitioners.
15. I briefly analyzed Williams' Kutubu study (Williams 1976), but missed the full implications of the myth cycle reported by Williams. A re-reanalysis of that work, with full use of the myths, is overdue.
16. See for a first analysis Schwimmer (1973), later supplemented by Schwimmer (1974a) (coconut, areca and taro) and (1979a) (pigs).
17. A discussion of work specialization among Orokaiva (of which there is but little) will be found in Schwimmer (1967). An interesting type of specialist not so far described is the expert body decorator (Schwimmer 1973: 177, 185) to whom the ritual payment of a pig is due when he officiates, and who appears to officiate regularly at initiations.
18. For a full discussion of the concepts involved see Schwimmer (1979a).
19. The text: "*Umo meni ingesoa, eti atimbesoa, i umbesoa, umo timbesoa; donda deire tapa amo aisi oa eto tunga osaga umbesoa.' Ainga ena. Ainga iru ta ena: 'Adam, umo ainga hogoro umbesoa, andaga aisi oa eto i guipi oa, pure firembasi oa; iji vevere tunga osago hamo memega re tapa pure galiha aisi oa.' Ainga ena. Ainga etò ikena avo embo Eave te Adam te ainga ena: 'Ainga dombo dago tapa endata emo ainga do aisi uje eagova: pure te deire amo tapa hamo memega te tunga osaga te tapa pamona ainga ga eavora, dago embo ainga hamo memega te tunga osaga te tapa pure galiha avo eavora. Eto donda matu nunuga ena avo indie kwatura avo. Aravoreta, unga kisekiae eto God na taekena avo umbuto bulia. Aravo embo eto avo God ena: 'Avo iji koso ami tunga osaga iji tunga osaga aisi ova, ainga tunga javatoho iji amo tunga javatoho aisi ova.' Ainga ena. Avo embo dago tapa emo oroho enite ue irova.*" Robert, Sivepa, 1966.
20. The text: "*Embo handa pirisi embo na punduto umbuto, sokova ari ke eto umbuto, Kokoda pambuo, koto ea, aramiko pure mo aravora.*" Councillor Colin, Tórogota, 1966. After describing a number of devices used by magicians and miracles they wrought, Colin continued: "*Avo da pirisi embo na tamani eo pambuto re koto ea, amiko donda aravo porukau eavo pure purusa.*" Translation: Police handcuffed village people and took them to Kokoda if they were believed to be telling lies. Court was held; then they would start work . . . When a summons was issued by the policeman, then those magic things would be put to work.
21. At the time the Waddell and Krinks study was done, only the younger men grew coffee; the authors therefore saw a correlation between age and coffee growing. During my restudy I found this correlation to be false, first because it did not apply to the clan omitted from the earlier authors' chosen sample, and secondly because the oldest men they studied began to grow coffee shortly after their departure. The substitution of German taro (*xanthosoma* sp.) for classical taro (*colocasia* sp.)